the facts of life it observes around it that the con-
scious being already was in times which it can no
longer remember. It knows that it existed in an
infant unreasoning state of the mind to which
memory has lost its link; whether it existed before
physical birth, the mortal mind owing to the gap
of memory cannot determine. **Of** the future it
knows nothing at all; of its existing in the next
moment it can only have a moral certainty which
some happening of that moment can prove to be
an error because what it saw was no more than a
dominant probability; much less can it know
whether or no physical dissolution is the end of the
conscious being. Yet it has this sense of a persistent
continuity which easily extends itself into a convic-
tion of eternity.

This conviction may be either the reflection in
the mind of an endless past which it has forgotten
but of which something in it retains the formless
impression, or it may be the shadow of a self-
knowledge which comes to the mind from a higher
or a deeper plane of our being where we are really
aware of our eternal self-existence. **Or,** conceivably,
it might be a hallucination; just as we cannot sense
or realise in our foreseeing conscious!

" e fact of
death and can only live in the feelin
mdnued
existence, cessation being to us an
intellectual con-
ception we can hold with certainty, even
imagine
with vividness, but never actually realise
because
we live only in the present, yet death,
cessation or
interruption at least of our actual mode of
being